



Navajos Woman

Gladys Amanda Reichard



Navajos Woman:

Women and Power in Native North America Laura F. Klein, Lillian A. Ackerman, 1995 Power is understood to be manifested in a multiplicity of ways through cosmology economic control and formal hierarchy In the Native societies examined power is continually created and redefined through individual life stages and through the history of the society The important issue is autonomy whether or to what extent individuals are autonomous in living their lives Each author demonstrates that women in a particular cultural area of aboriginal North America had and have more power than many previous observers have claimed *Tall Woman* Rose Mitchell, 2001 Portrays Navajo weaver and midwife Tall Woman who held onto traditional Navajo ways raised twelve children and cared for the farm throughout her marriage to political leader and Blessingway singer Frank Mitchell Molded in the Image of Changing Woman Maureen Trudelle Schwarz, 1997-07 What might result from hearing a particular song wearing used clothing or witnessing an accident Ethnographic accounts of the Navajo refer repeatedly to the influences of events on health and well being yet until now no attempt has been made to clarify the Navajo system of rules governing association and effect This book focuses on the complex interweaving of the cosmological social and bodily realms that Navajo people navigate in an effort alternately to control contain or harness the power manifested in various effects Following the Navajo life course from conception to puberty Maureen Trudelle Schwarz explores the complex rules defining who or what can affect what or whom in specific circumstances as a means of determining what these effects tell us about the cultural construction of the human body and personhood for the Navajo Schwarz shows how oral history informs Navajo conceptions of the body and personhood showing how these conceptions are central to an ongoing Navajo identity She treats the vivid narratives of emergence life origins as compressed metaphorical accounts rather than as myth and is thus able to derive from what individual Navajos say about the past their understandings of personhood in a worldview that is actually a viable philosophical system Working with Navajo religious practitioners elders and professional scholars Schwarz has gained from her informants an unusually firm grasp of the Navajo highlighted by the foregrounding of Navajo voices through excerpts of interviews These passages enliven the book and present Schwarz and her Navajo consultants as real multifaceted human beings within the ethnographic context **A History of the Chaco Navajos** David M. Brugge, 1980 In the present report David Brugge a National Park Service anthropologist and a recognized authority on the Athabaskans of the Southwest carefully and meticulously details the history of the Navajo people of the Chaco area Brugge's account is fundamentally descriptive and consciously impartial Yet at times he presents us alternative views to the published accounts of historical events of the area offering the Navajo version as gleaned from interviews with the old people themselves **A Woman's Place** Maureen E. Reed, 2005 Profiles of six remarkable women writers and artists whose work was shaped significantly by their relationship with New Mexico *Women in Navajo Society* Ruth Roessel, 1981 How to Weave a Navajo Rug and Other Lessons from Spider Woman Barbara Teller Ornelas, Lynda Teller Pete, 2020-10-01 Navajo

blankets rugs and tapestries are the best known most admired and most collected textiles in North America There are scores of books about Navajo weaving but no other book like this one For the first time master Navajo weavers themselves share the deep inside story of how these textiles are created and how their creation resonates in Navajo culture Want to weave a high quality Navajo style rug This book has detailed how to instructions meticulously illustrated by a Navajo artist from warping the loom to important finishing touches Want to understand the deeper meaning You ll learn why the fixed parts of the loom are male and the working parts are female You ll learn how weaving relates to the earth the sky and the sacred directions You ll learn how the Navajo people were given their weaving tradition and it wasn t borrowed from the Pueblos and how important a weaver s attitude and spirit are to creating successful rugs You ll learn what it means to live in h zh the Beauty Way Family stories told by Lynda Teller Pete and Barbara Teller Ornelas fifth generation Navajo weavers who have been weaving since they were young girls from seven generations of weavers lend charm and special insights Characteristic Native American humor is not in short supply Their contribution to cultural understanding and the preservation of their craft is priceless

Spider Woman Gladys Amanda Reichard,1997 This lively account of a pioneering anthropologist s experiences with a Navajo family grew out of the author s desire to learn to weave as a way of participating in Navajo culture rather than observing it from the outside In 1930 when Gladys Reichard came to stay with the family of Red Point a well known Navajo singer it was unusual for an anthropologist to live with a family and become intimately connected with women s activities First published in 1934 for a popular audience Spider Woman is valued today not just for its information on Navajo culture but as an early example of the kind of personal honest ethnography that presents actual experiences and conversations rather than generalizing the beliefs and behaviors of a whole culture Readers interested in Navajo weaving will find it especially useful but Spider Woman s picture of daily life goes far beyond rugs to describe trips to the trading post tribal council meetings curing ceremonies and the deaths of family members *The Book of the Navajo* Raymond Friday Locke,2001

Weaving Women's Lives Louise Lamphere,2007 Well known anthropologist Lamphere highlights the voices of three generations of Navajo women who are weaving their traditional beliefs with modern American culture to create a new blueprint for their lives and the next generations

Living Through the Generations Joanne McCloskey,2007-09-06 Navajo women s lives reflect the numerous historical changes that have transformed the Navajo way At the same time in their behavior beliefs and values women preserve the legacy of Navajo culture passed down through the generations By comparing and contrasting three generations of Navajo women grandmothers mid life mothers and young mothers similarities and differences emerge in patterns of education work family life and childbearing Women s roles as mothers and grandmothers are central to their respected position in Navajo society Mothers bestow membership in matrilineal clans at birth and follow the example of the beloved deity Changing Woman As guardians of cultural traditions grandmothers actively plan and participate in ceremonies such as the Kinaald the puberty ceremony for their granddaughters Drawing on

ethnographic interviews with 77 women in Crownpoint New Mexico and surrounding chapters in the Eastern Navajo Agency Joanne McCloskey examines the cultural traditions evident in Navajo women's lives Navajo women balance the demands of Western society with the desire to preserve Navajo culture for themselves and their families *The Navajos* Oscar H. Lipps, 1909 *Mother Earth* Sam D. Gill, 1991-09-24 Attributed to Tecumseh in the early 1800s this statement is frequently cited to uphold the view long and widely proclaimed in scholarly and popular literature that Mother Earth is an ancient and central Native American figure In this radical and comprehensive rethinking Sam D Gill traces the evolution of female earth imagery in North America from the sixteenth century to the present and reveals how the evolution of the current Mother Earth figure was influenced by prevailing European American imagery of America and the Indians as well as by the rapidly changing Indian identity Working the Navajo Way Colleen O'Neill, 2005-10-20 The Dine have been a pastoral people for as long as they can remember but when livestock reductions in the New Deal era forced many into the labor market some scholars felt that Navajo culture would inevitably decline Although they lost a great deal with the waning of their sheep centered economy Colleen O'Neill argues that Navajo culture persisted O'Neill's book challenges the conventional notion that the introduction of market capitalism necessarily leads to the destruction of native cultural values She shows instead that contact with new markets provided the Navajos with ways to diversify their household based survival strategies Through adapting to new kinds of work Navajos actually participated in the reworking of modernity in their region weaving an alternate culturally specific history of capitalist development O'Neill chronicles a history of Navajo labor that illuminates how cultural practices and values influenced what it meant to work for wages or to produce commodities for the marketplace Through accounts of Navajo coal miners weavers and those who left the reservation in search of wage work she explores the tension between making a living the Navajo way and working elsewhere Focusing on the period between the 1930s and the early 1970s a time when Navajos saw a dramatic transformation of their economy O'Neill shows that Navajo cultural values were flexible enough to accommodate economic change She also examines the development of a Navajo working class after 1950 when corporate development of Navajo mineral resources created new sources of wage work and allowed former migrant workers to remain on the reservation Focusing on the household rather than the workplace O'Neill shows how the Navajo home serves as a site of cultural negotiation and a source for affirming identity Her depiction of weaving particularly demonstrates the role of women as cultural arbitrators providing mothers with cultural power that kept them at the center of what constituted Navajo-ness Ultimately *Working the Navajo Way* offers a new way to think about Navajo history shows the essential resilience of Navajo lifeways and argues for a more dynamic understanding of Native American culture overall

Blood and Voice Maureen Trudelle Schwarz, 2003-08 Drawing on interviews with seventeen Navajo women practitioners and five apprentices the author examines Navajo women's role as ceremonial practitioners examining the gender differences dictated by the Navajo origin story detailing how women came to be practitioners and revealing their

experiences and the strategies they use to negotiate being both woman and singer **Lutheran Woman's Work**, 1929

A Navajo Legacy John Holiday, Robert S. McPherson, 2005 In the second part of the book Holiday details the family and tribal teachings he has acquired over a long life He tells his grandparents stories of the Long Walk era discusses local attitudes about the land relates Navajo religious stories and recounts his training as a medicine man All of Holiday's experiences and teachings reflect the thoughts of a traditional practitioner who has found in life both beauty and lessons for future generations **BOOK JACKET** **Gale Researcher Guide for: Women in the West** Debra Meyers, 2018-09-28 Gale Researcher Guide for Women in the West under Theodore Roosevelt is selected from Gale's academic platform Gale Researcher These study guides provide peer reviewed articles that allow students early success in finding scholarly materials and to gain the confidence and vocabulary needed to pursue deeper research *Navajo Blessingway Singer* Frank Mitchell, 2003 This life history of a Navajo leader recorded in the 1960s and first published in 1977 is a classic work in the study of Navajo history and religious traditions A skillful meticulous and altogether praiseworthy contribution to Navajo studies Although the focus of Mitchell's autobiography is upon his role as a Blessingway singer there is much material here on Navajo history and culture in the late nineteenth and early twentieth centuries Mitchell attended the government school at Fort Defiance worked on the railroad in Arizona served as a handyman and interpreter at several trading posts and the Franciscan missions and later served as a tribal councilman in the 1930s and as a judge in the 1940s and 1950s His observations on these experiences are relevant to our understanding of contemporary Navajo life Lawrence C Kelly *Western Historical Quarterly* This book stands easily among the best of the native autobiographies Narrated by a thoughtful and articulate Navajo leader over a span of eighteen years this life history is brought into English with none of the selective romanticizing that has spoiled some books It is a superb job of bringing one culture ever closer to another Barre Tolken *Western Folklore* **Native Americans, Crime, And Justice** Marianne O. Nielsen, 2019-03-13 The historical involvement of Native peoples within the criminal justice system is a narrative of tragedy and injustice yet Native American experience in this system has not been well studied Despite disproportionate representation of Native Americans in the criminal justice system far more time has been spent studying other minority groups Nat

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